

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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The Christian Secretary

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TERMS.

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For the Christian Secretary.

"Five Dollars."

BR. BURR.—I have just been reading the inquiries of "A Member of the Board" in behalf of the Education Society. And I do not know but he thinks the churches can do all something for it, if they will only try. But I apprehend he has no idea how poor some Christians are, or how much they have to do. True, he does not make very great calculations, but talks of "small sums," and seems to think that almost any church could raise "Five Dollars," if they would only set themselves about it. And perhaps they could; but then, what sighs and groans it would cost! and what sacrifices must be made! I know the sum is not so very large. Ten cents apiece in a church of fifty members, and a majority of our churches exceed this number. But then, "ten cents" is something more than some professors are accustomed to consecrate to benevolent purposes; and "Five Dollars" is something more than some churches have ever done for the Education Society; and you know it is very difficult for people to try to do what they never have done.

But Christians are so poor. Why, there are a great many that can hardly live respectably. They need, to be sure, a good "ceiled" house, (see Hagai i. 4.) and painted, too. They and their families must be clad respectably, (not to say fashionably;) and, in short, all their own wants must be supplied,—their personal desires all gratified; and this absorbs all their means, "first fruits" and all. Indeed, they are scarcely able to do anything to sustain the institutions of religion in their own community.

Now we cannot suppose that such persons have anything to give for benevolent purposes. And even if they had a sixpence that they might part with, without distressing them, they would perhaps think it their duty to keep it; for it is often said that "Charity begins at home." By the way, I don't know where this precept came from. I am sure it is not found in the Bible. Besides, it is a strange benevolence that always stays at home.

But your correspondent wants money to aid in the education of men for the ministry. "Educate ministers, indeed!" says one; "they won't get a cent of my money: I don't believe in these man-made ministers. And when they are educated—why, they don't preach as some of our old ministers used to, who had none. And then they must have a great salary, and they are always crying, give, give, to some object or other."

"That's right," says another. "If young men want an education, let them get it themselves, and then they will know the value of it. Self-made men are always the best."

"Five dollars!" says Mr. Selfish; "why, it is enough to pay my pew-rent for a whole year.—And if we could raise it, why, we need it all at home."

So you see there is some reason to fear that "A Member of the Board" will be disappointed if he is expecting even "Five Dollars" from every church. I know we have young men who need aid, and are worthy to receive it. But then when Christians are laying up goods in store for themselves, they can't afford to give away much. I have almost wondered that the "beloved disciple" dared to be so plain with his rich brethren; (see 1 John iii. 17,) but I remember he was called a "Son of Thunder," in the commencement of his ministry.

But I trust the appeal to the churches will not be wholly in vain. There are some faithful stewards—some poor widows with their mites—and some Marys who are ready to do what they can; and to them we must look for the "Five Dollars."

The Important Question.

That solemn inquiry of our blessed Lord, "What shall it profit a man if he shall gain the whole world and lose his own soul?" has often been emphatically termed "the important question." How awful then is the charge which we have taken upon us, even the care of immortal souls, their education for eternity, their discipline for heaven! Have we ever essayed, however vain the effort, to take the dimensions of a soul, to sound its depths, and explore its vast capacities? Look at the infant child that appears but little raised above the level of mere vegetable life.—Mark the gigantic strides by which he rises in a few short years to such wonders of intelligence, that he dives into the hidden mysteries of nature, calculates the distance of the stars, and, by the magic of his telescope, sees world ascending above world, and system towering above system, up to the footstool of the throne of God. Into what, then, may such a soul expand, when, freed from the prison house of flesh, it is let out to expatiate amidst its native heavens? Or, what may such a nature be in its ruins, in a fall corresponding to such a height! These then are the mighty concerns with which we have professedly engaged to intermeddle. For the perdition or salvation of beings on so immense a scale, we shall have to render an account.

And oh! if we would know what those souls

can feel, let us look into our own breasts, and commune with our own experience. Call to mind the brightest spot upon the map of your past life. Let memory bring back the happiest day you ever spent on earth, when the scene was cheering and all nature smiled, when all your friends were around you, when the peace of God was in your heart, and the sunshine from above shone upon your soul. Compare this with the "cloudy and dark days," (and who has not experienced such?) which you can well remember; with those seasons of depression when your soul was vexed, and your heart disquieted within you; when, deserted and alone in spirit, you felt "clean forgotten as a dead man out of mind, and like a broken vessel;" when you were tempted, as many saints have been, to say, "My God, my God, why hast thou forsaken me?" Have you experienced any of these wide contrasts, these vast extremes of happiness or misery, which a soul is capable of in this present life? Conceive, then, this happiness shining and brightening more and more unto a perfect day, or this misery descending into deeper and deeper shades till it reaches the blackness of darkness forever; and then consider what you have taken upon you—who you have volunteered to be the guides of these immortal spirits, to arrest them in their downward, and aid them in their upward flight.—Woodward.

The four Preachers.

A new Memoir of Christmas Evans, a celebrated Welsh Baptist minister, has been published in New York, compiled by Rev. D. Phillips, which is highly recommended. The following extract, "representing the different methods of preaching by the similitude of the raising of Lazarus," will gratify our readers:—*New Hampshire Bap. Register.*

I perceive four strong men on their journey toward Lazarus' grave, for the purpose of raising him, and of bringing him to life. One of these men, who was eminent for his piety, said, "I will descend into the grave, and will take with me a bowl of the salt of duties, and will rub him well, with the consideration, that it is in his power to do everything if he will." Having said this, he entered the grave, and commenced his rubbing process. I watched his operations at a distance, and after a while inquired, "Well, are there any symptoms of life there? Does he arise my brother?" "No such thing," replied he, "he is still quiet, and besides this, his smell is rather heavy."—"Well," said the second, "come you out; I was afraid that the means you employed would not answer the purpose; let me enter the grave in your stead." The second entered, and in his hand a whip of the scorpions of threatenings; and said he, "I will make him feel." He directed his scorpion and fiery ministry at the dead corpse; but all in vain, and I heard him crying out, "All is unsuccessful; dead he is after all." Said the third, "make room for me to enter, and I will see if I can't bring him to life."—The third entered the grave, and took with him a musical pipe; it was melodious as the song of love, and the sweetest singing, but there was no dancing in the grave. The fourth said, "Means of themselves can effect nothing, but I will go for Jesus, who is the resurrection and the life; and immediately left to seek for Jesus. He speedily returned accompanied by the Saviour. And when the Lord came, he stood in the door of the sepulchre, and cried out, "Lazarus, come forth!" and the dead body was instantaneously instant with life. Let our confidence be in the voice of the Son of God. And let us turn our faces towards the wind, and say, "O breath, come from the four winds."

A Benevolent Man.

Mr. N. N. Cobb, a pious young merchant, connected with one of the Baptist churches in Boston, at the age of twenty-three, drew up and solemnly subscribed the following remarkable document.

"By the grace of God, I will never be worth more than \$50,000.

By the grace of God, I will give one-fourth of all the net profits of my business to charitable and religious uses.

If I am ever worth \$20,000, I will give one-half of my net profits.

And if ever I am worth \$30,000, I will give three-fourths, and the whole after \$50,000, so help me God, or give to a more faithful steward, and set me aside."

These resolutions were faithfully kept till he died, at the age of thirty-six. And on a death bed he said to a friend—"By the grace of God—nothing else—by the grace of God, I have been enabled, under the influence of these resolutions, to give away more than \$40,000.

A CONTRAST.

Mr. A. a member of a Baptist church, owned a large and excellent farm, which, with other sources of income, and much self-denial, enabled him to hide in the ground, and other places, a considerable sum every year. His resolutions were not to give, except to give to the pastor of the church, a small amount yearly. He died at an advanced age, disposed of his property by will, but never mentioned a word about the hidden treasure. After his death, a part was accidentally found. There are good reasons to believe a considerable sum still lies buried, and will remain there, doing no one the least good. Mr. Cobb in thirteen years gave away more than \$40,000, and died rich. Perhaps the amount given yearly to his pastor is included in said sum. It can't be recollected, that Mr. A.'s whole contributions for pastor and all other things, during his membership, some 15 or 20 years, would exceed forty dollars.

It is hoped they are equally happy now, but they could not be so while living, or when on a death-bed; beyond that, we must leave him in the hands of him who will judge the quick and the dead. Mr. C.'s \$40,000, no doubt sent the Bible and the gospel to many destitute per-

sons, and who can tell where its influence will stop?

Read the following presidential developments, published in the same work with Mr. C.'s resolution, &c.

"The 31st of January, 1841, when Mr. Jay, of Bath, England, completed fifty years of his ministry, it was observed by his people as a jubilee. On that occasion the Rev. Timothy East, of Birmingham, stated, that a sermon Mr. Jay preached in London in the early part of his ministry, was blessed to the conversion of a thoughtless and dissolute young man, who became a minister. A sermon preached by that minister thirty-nine years ago, was the arrow of the Almighty that brought Mr. East to repentance, just as he had determined to leave his country forever. And a sermon preached by Mr. East, twenty-seven years ago, in London, was the means of the conversion of a careless, gay and dissipated young man, whose name was John Williams, the late missionary to the South Seas.

In view of the foregoing, let Christians ask—"shall we give, or shall we not give?"—And young men having the ministry in view,—"shall we preach or shall we not preach?"—*Cross and Journal.*

The law of Kindness.

When Isaac Hopper lived in Philadelphia, his attention was drawn to a colored printer, called Cain, who was remarkable for profanity. Neither persuasion nor rebuke had any effect to change this bad habit. One day Hopper encountered him in the street, quarrelling and pouring forth volleys of oaths that made one shudder. Having faith in fines and constables, Hopper took him before a magistrate, who fined him for blasphemy.

Twenty years after, Isaac met Cain, whom he had not seen for a very long time. His outward appearance was much changed for the worse; his garments were tattered, and his person emaciated. This touched the Friend's heart. He stepped up, shook hands, and spoke kindly to the forlorn being. "Dost not thou remember me," said the Quaker, "and how I had thee fined for swearing?" "Yes, indeed, I do; I remember what I paid as well as yesterday." "Well, did it do thee any good?" "No, never a bit; it made me mad to have my money taken from me."

Hopper invited Cain to reckon up the interest on the fine, and paid him principal and interest. "I meant it for thy good, Cain, and I am sorry I did thee any harm."

Cain's countenance changed; the tears rolled down his cheeks; he took the money with many thanks; became a quiet man, and was heard to swear no more.—*S. S. Jour.*

For the Christian Secretary.

Perseverance under Difficulties.

An incident recently occurred, illustrative of what may be done by perseverance under seeming impossibilities. I relate it for the benefit of others who may need a lesson under peculiar embarrassments.

In one of my pastoral visits, I called upon a venerable father, now in his ninety-third year, and whose limbs have become so enfeebled by age and rheumatism, that he is under the necessity of using crutches to get about the house; and who has only one child left to sooth his declining days, the other members of his family having been borne to the tomb. This child is a daughter, and has been blind more than a year, and is of a weakly constitution. Of course they are both dependent on hired help in their domestic affairs, and a kind providence has given them a comfortable supply of temporal things for their own use, and some to spare for the cause of Christ. I expected, therefore, to find them supplied with proper help under their afflictions. But I was surprised to find them without any one in the house to wait upon them. I learned that they had expected a young lady to spend a few days with them, for the purpose of relieving the faithful widow who had the care of them. Under this expectation she had left them, but the young lady had not arrived. It was soon the usual time for tea, and not being very handy myself in the art of housewifery, I really felt unpleasant respecting them. It would be easy for me to get tea at another place, but they must have some. I suggested that if I could be of service to them, it would be a pleasure to assist. The daughter put on the tea-kettle, and soon began to set the table, and in a short time the tea was ready. To do this, she went through the kitchen into the pantry, and was of necessity exposed to the fire, and liable also to break her dishes and spill the hot water and tea. Yet, during the whole, she manifested no uneasiness, and met with no serious accident. True, it required more time than if she had not been obliged to do every thing by the sense of feeling; but I was surprised and gratified to see how remarkably well she accomplished the task. It was the more remarkable to me, from the fact that in the first of her blindness she was as likely to go into the fire as anywhere. It was also the first time she had made the attempt since her blindness.

After witnessing the perseverance of this blind sister in her efforts to get her tea, the thought arose in my mind, that I might learn a good lesson by the incident. How often have things appeared dark in reference to myself, which a little perseverance has removed.

It were well if every Christian would copy the example of this sister in her perseverance, by applying it to religious duties. Had this sister reasoned as too many do, and said, I am blind, and cannot set my table as well as others, or I may break something, and set down, she would not have accomplished anything. Let every desponding Christian be encouraged to try to serve God, and though they cannot see the way before them with all that distinctness desirable, let them use the powers they have, and trust the Lord.

Another thing we may learn from this incident. Our trials are not greater than many others experience. We should therefore make the best of

every thing. Too many, instead of looking on the best side, are always telling their troubles, and repining at their lot. There are few who might not be more happy and more useful, were they to use the means now in their hands to the best advantage. Great difficulties may be surmounted by patient, persevering effort.

North Haven, Dec. 1843. A PASTOR.

Influence of Women.

If men hold the political power of society, women have mainly in their hands the more important moral power. There cannot be a moral community where they are licentious; there cannot be a refined society where they are neglected and ignorant. Upon them depend the earliest education and first impressions of their children. They regulate or materially influence the principles, opinions, and the manners of their husbands and their sons. Thus the sound and healthful state of society depends on them. It is a remarkable historical fact, that the wife of Oliver Cromwell endeavored to recall the exile king, and that all his children save one, were loyal. We must believe they derived their feelings from their mother. Alfred, one of the most extraordinary men of his age, who rescued his country from her enemies by his courage, and by his wisdom and energy raised her from extreme barbarism to a high degree of civilization, in his youth was given to idleness and displeasure. His mother roused in him the ambition and virtue that made him the admiration of the world for a thousand years. Napoleon said that to the manner in which his mother formed him at an early age he principally owed his subsequent elevation. It was his opinion that the future good or bad conduct of a child depends upon the mother.

Mothers, while you are proud of this distinction, remember the responsibility it imposes on you. Be worthy of it.—*Judge Hopkinton.*

A Premonition of Eternity.

FOUNDED ON FACT.

"And yet, sister, it was nothing but a dream; therefore do not look so sad about it." "I know, Mary, it was nothing more; yet it was such a dream as might rationally make any one melancholy, and you will think so when you hear it." "Tell it then; and if there be a cause of grief, I will mourn with you."

"Well, then," returned Adeline, "it was this. I thought my white satin dress was all completed, and we went to the party as we are now preparing to do: the scene was very splendid, and everything around was bright and joyful; still I was unhappy, and my countenance was filled with gloom. You said to me 'cheer up, sister, we are to have a party at the house of Mr. B. next week, which will be worth a dozen like this; but, by the by, sister Adeline, I perceive nothing here, so very contemptible as your long phiz would try to make us believe.' I made no reply, but cast my eyes towards a distant grave-yard, whose white monuments were just discernible; you turned suddenly from me, and mingled again in a dance. Soon after I grew faint, my eyes were heavy, and I sank into your arms; almost immediately I was carried to an adjoining apartment, and placed in a very large arm-chair before a mirror. I looked on myself, and oh! how black my countenance appeared! A physician was called in, who made an unsuccessful attempt to bleed me; my face still grew blacker, until at length I expired."

"And are you afraid you are really dead then?" replied Mary, laughing heartily; "I do not marvel that you are sorrowful; but here comes your satin dress, and it is all completed, sure enough. Come, try it on." "O, it makes me shudder to look at it! Indeed I cannot go to the party!" "Pshaw! put it on. Shall I tell them you had a dream (dreadful presser!) and dare not come?" "Tell them anything, but pray excuse me."

Many words now succeeded, and the thoughtless Mary at length persuaded her sister to attend the party. The evening came, and Adeline went, with a heavy heart, to the scene of mirth and hilarity; her singular dream was still deeply imprinted in her memory, and everything she saw seemed as it then did in her fancy. She grew more and more melancholy, while every face around her brightened, and every heart seemed light with enjoyment. In the midst of the merriment, her unthinking sister, who had forgotten the dream, came and repeated the very words which Adeline dreamt she had done; they gave her a dreadful shock, but she made no reply, and endeavored to forget her gloom by mingling in the midst of the dance. Her heart grew light, for no one can yield to the touch of vanity without losing in a degree the faithful monitor of the soul. A short time after she passed an open window, and looking carelessly out upon the moonlit earth, she plainly discovered the white stones of a distant grave-yard; but, after having pointed it out to a young friend, she turned again to the sight of vanity, and the event passed from her mind. It was not long before great tumult was seen in the ball-room; Adeline had fainted, and was removed to another apartment, where she was placed in a great arm-chair, exactly as she had dreamed. Her sister, who was supporting her head, saw her dying countenance reflected in a mirror which hung on the opposite side of the room, and suddenly she remembered that dismal dream, which she felt was now fast coming to pass. Adeline became more and more insensible. Her face blackened, her respiration grew more difficult, and soon after her unprepared spirit bade an eternal adieu to the shores of time, and went to meet its God.

Thus closed the dream and earthly existence of a gay and promising young female! Her ear had often listened to the pathetic and solemn appeals of the ministers of the sanctuary, and to many instances of mortality; but none had broken the deep sleep of sin in the soul, none had cut the cord that binds to earthly vanities. Still she slumbered on, rocked in the cradle of youthful hopes, and lulled with the music of youthful promises; but suddenly an alarm was breathed into her heart by the voice of the dreadful, the myste-

rious dream, yet it faded away like the gleam of the meteor. Her mind was unsettled between the choice of youthful hilarities and the holy religion of the cross. There was no time to be lost; her vision told her so; but she listened to the voice of temptation, and rushed forward into the midst of vanity, and perished, with impending clouds of darkness and sorrow, entering eternity from the ball room, ere the dream grew dim to her sight.

Should not the thoughtless, who are wasting their precious moments in idle amusement, receive warning from this, and from similar signals of their danger in thus living? They do not intend to die as they live; but, oh! how awfully absurd and sinful to live as we would not wish to die, since we are not certain of a single hour, and God is angry with those who trifle with his mercies. The vainest of the vain would not choose to spend their last moments in the ball room, nor hear with their dying ears the sound of a violin. They have disregarded death; but, oh! how often are they left in the trying hour to darkness and agony of spirit, with no Saviour to light them over Jordan, no hope in the morning of the resurrection! And Death, too, not unfrequently does his work when he is least expected, and the heart that beats warm with passion and earthly enjoyments is suddenly cut off from the midst of time, and assigned over to the great day of accounts.—*Mrs. H. M. Dodge.*

The Tremont Temple.

The Christian Reflector gives the following description of this edifice as it now is, having undergone an entire revolution in its interior arrangement:—

The first cost of the estate, to the present proprietors, was \$55,000. The cost of fitting it up, exclusive of furniture, about \$15,000. Total cost \$70,000.

The building in its present form has, on the ground floor, the following apartments. Fronting on Tremont Street are five spacious apartments, separated by a granite pillar. Each of these is fifteen feet wide. Four are stores, and the middle one is the main entrance to the other parts of the edifice. In the rear of these are four or five rooms, one of which is a splendid hall measuring 72 by 45 feet; another is the room which the church will occupy as a vestry, measuring 60 by 36 feet. Another beautiful room measures 28 by 30 feet; another 16 by 20. On the second floor, in front, over the stores, are five finely finished rooms more of the same dimensions and style. Still above these, in the fourth story, are two rooms of equal size, and a hall 22 by 44 feet.

The lecture room, or chapel, measures 88 by 90 feet. It contains 250 seats, measuring 3000 feet in length, which will amply accommodate over two thousand persons. All the seats, in the galleries and below, are furnished with hair cushions of the best and uniform quality. They were manufactured at the N. E. Asylum for the blind.

Between the front and the rear rooms is a spacious stairway, 18 feet in width, extending entirely across the building, and separating the front rooms from the chapel, with two entire flights of stairs from basement to attic, and lighted by large sky-lights in addition to the side lights. The large, spacious attic is also provided with a separate stair case from the ground floor. A cellar, 7 feet deep, under the whole building, has four separate entrances, and is well lighted for storage purposes.

Two of the stores, and nine of the rooms are already rented, the rents of which amount to over \$2000 per annum; and the remainder will no doubt be soon taken up. When all are let, their use will amount to about \$4000 per annum, exclusive of the letting of the chapel. This, with the halls, is offered for lectures and concerts, when not occupied by the church for religious purposes.

The chapel is splendidly lighted with gas, through chandeliers, finished and arranged in excellent taste. The ordinary tones of a public speaker, standing at the desk, can be heard with perfect ease in every part of the room. The organ which has been placed in the orchestra by the Messrs. Hooks, is to be replaced by another of the largest class in the course of the ensuing summer.

An Amusing Anecdote.

The Archbishop of Dublin tells of a horseman who having lost his way, made a complete circle; when the first round was finished, seeing the marks of a horse's hoofs and never dreaming that they were those of his own beast, he rejoiced, and said, "this at least shows me that I am in some track;" when the second circuit was finished, the signs of travel were doubled, and he said, "Now, surely I am in a beaten way;" and, with the conclusion of every round, the marks increased, till he was certain he must be in some frequented thoroughfare, and approaching a populous town; but all the while he was riding after his horse's tail, and deceived by the track of his own error. So it may be with great men who pursue their own tales in dinner circuits, newspapers and reviews, repeating the same error until they become so misguided by it, as to take the impression of their own deviations for proof that they were going right.

"PREACH CHRIST."—Such were the words of a dying Christian to a minister of the gospel.—"Preach Jesus. Preach Him all in all, the sum and substance of the believer's hope. 'Preach him more than you have ever done, more, more, more.'"

TASSO'S WIFE.—Tasso being told that he had an opportunity of taking advantage of a very bitter enemy—"I wish not to plunder him," said he, "but there are things which I wish to take from him, not his honor, his wealth, nor his life; but his ill will."

Every one ought to help get rid of slavery, unless he is willing to be enslaved.

From the Baptist Missionary Magazine for January.

Financial Condition of the Board.

The receipts reported in the last Magazine (for Oct.) amounted to \$5,357 91; which exceeds the receipts of the corresponding month of last year, by \$896 51. The receipts reported in the present Magazine (for Nov.) amount to \$6,001 97; being \$1,241 73 more than was received during the corresponding month of last year; making an increase for the first eight months of the Convention's fiscal year, above the corresponding months of last year, of \$6,791 56; or an average of \$848 94 per month. The Board was in debt at the opening of the year, \$14,559 16. The increase in the expenditures of the Board this year cannot be accurately estimated at this moment, but must be considerable—between five and ten thousand dollars. At the present rate of receipts, the year will close with a heavy debt on the Board.

MISSIONARY MEETING AT BALTIMORE.—A meeting similar to the one in Philadelphia was commenced in the Sharp street Baptist church, in Baltimore, on the 17th of Nov., and continued two days and a half exclusive of the Sabbath, enjoying the assistance of Br. Kincaid. Besides \$259 received privately during the meeting, about \$1000 was collected on the last evening.

Recent Intelligence.

Maulmain.—Mr. Stevens writes under date of Aug. 5, that friends of the mission at Maulmain had recently made a special effort in its behalf, and they had contributed more than one thousand rupees, besides the ordinary subscriptions to the Maulmain Missionary Society. He expected to baptize several persons connected with Her Majesty's 94th Regiment, upon the following Sabbath.

Mr. Brayton and wife arrived at Maulmain on their return from Calcutta, July 4. They had set sail from Calcutta in a ship bound for Philadelphia, but the vessel proving to be unseaworthy, they had put back, and the voyage was abandoned. Mr. and Mrs. Chandler left Maulmain for Siam via Calcutta, July 18, his services being required in the foundry and printing department of the Siam mission.

Mrs. Howard had not arrived at Maulmain at the last dates, but was daily expected. The two youngest children of Mr. Simons had returned with Mr. and Mrs. Brayton.

Taoey.—Mr. Bennett says, May 20, "We are now fully occupied. Mrs. Wade, whose health is very poor, has some dozen or more Karen girls; brother Mason has about a dozen selected young men, all pious, and training for assistants; while the preparatory department of about 40 boys, some of whom are pious, (and I have Mr. Mason's pupils twice a day,) devolves upon the writer, in addition to the care of the office, proof-sheets, &c. We really need aid, and we shall all of us soon wear out, if some one does not come to our assistance."

The New Testament is printed as far as the 18th of Luke. A second edition of Ko-Tah-byu in English, for subscribers, and the Dictionary, in Karen and English, with the Morning Star every month, are all we are at present printing.

We have passed through the cholera: none of the converts have died; but we have had a remarkably hot season, no rain to speak of for eight months—and now fevers are prevalent."

Arracan.—A letter from Mr. Stilson, dated July 31, informs us of the death of the two youngest children of Mr. Comstock. "His son died on the 13th June, and the babe on the 1st of July, both of dysentery. They were removed in about two months after their mother's death, and the remains of all are deposited on a little rise of ground in front of brother C.'s house, there, we trust, to await the general resurrection." Mr. C. had been to Sandoway for the renovation of his impaired health, but he was about to return to Ramree.

Mr. Stilson had the pleasure to baptize a Burmese woman on the 30th July. She was wife of his principal assistant, and had been an apparently sincere inquirer for some time.

Teloogoo.—On the 6th of August, three persons were baptized in the Pennar by Mr. Day. One is a Eurasian young woman, an orphan, who had been taken into the mission family four years ago, at the age of nine years. The second was a Teloogoo young man, a member of the boarding school. The third is Elisha, the assistant, who had been a professed Christian many years. He is of Tamil extraction, but speaks the Teloogoo, and is actively engaged in preaching the gospel. The school department is gradually enlarging.

Choctaw.—Mr. Potts writes under date of Oct. 25, "Since my last, I have been permitted to administer the ordinance of baptism to six Indians, making thirteen I have baptized, since my return."

I have just returned from a trip of 200 miles among the Indians. I visited several neighborhoods to which I had never before been. In all I was received with gladness, and attention was paid to what I said to them of the 'great salvation.' I have made other appointments in those places, and hope to be able to visit them once in four or five weeks. These with my other engagements will keep me travelling four out of five weeks.

My school is in a very prosperous condition, and if it is continued, has the prospect of still greater usefulness."

Creeks.—At page 303 of the last volume, will be found some notices from Rev. E. Tucker, of the state of the Creeks, &c. A letter just received informs us that he (Mr. T.) in company with Rev. Mr. Kellam, had visited the Choctaw and Creek nations, as had been proposed. In the Choctaw nation, the report mentioned in our last relative to Mr. Smedley, was confirmed. Mr. S. had baptized sixty persons (mostly blacks), at Pleasant Bluff, on Canadian river, and organized them into a church, and there were several candidates for baptism.

Among the Creeks affairs were in a different state from what had been anticipated. The Creeks had recently held a national council, and a law had been enacted that no Indian or negro should preach in the nation on penalty of whip-

ping, and that no white man should preach except by express permission. The Creek Christians were greatly afflicted by the passage of this law, but said "they hoped they should pray on, and none could rob them of their religion without taking away their hearts." Messrs. T. and K. received one candidate for baptism, and appointed several meetings to be held on the Cherokee side of the line near the close of the year. "There are two places in the Cherokee country, near the line of the Creeks, where missionaries can be located so as to take the supervision of the two Creek churches, and another location in the Seminole country. The Seminole agent said that his people would not consent to the law passed by the Creek council." It is added that Mr. Perryman has baptized eighty-six since his ordination, and that the 2d Baptist church among the Creeks now numbers 205: one member had died in the triumphs of faith.

Cherokees.—In a letter of Mr. Jones, dated November 3d, report is made of sixty-one baptisms, of whom 62 were Cherokees, since the 1st of April.

For the Christian Secretary.

HOME MISSIONS.

The Voice of Western Michigan.

Kalamazoo, Mich., Nov. 28th, 1843.

To the Secretary of the A. B. Home Mission Society.

At a meeting composed of ministers and laymen, assembled at Kalamazoo, Nov. 8th, 1843, to consider the best means for extending and strengthening the churches in this vicinity; Rev. Wm. Taylor, of Schoolcraft, was chosen chairman, and Br. J. A. B. Stone, Secretary. After prayer, consultation and free interchange of views and feelings, the following, among other resolutions, were unanimously passed:

Resolved, That in the opinion of this meeting, the destitution of the means of grace, and the feeble state of the churches in the western part of this state are such, that the cause of God would be greatly promoted by the labors of a pious and efficient evangelist in each county.

Resolved, That in the absence of the means of support among ourselves, we will make an earnest appeal to the A. B. H. M. Soc. for both men and means to support them at least in part.

Resolved, That the Secretary be directed to communicate these resolutions to the Secretary of the H. M. Society, and also to the board of our own convention, entreating them to intercede with the H. M. S., that the wants of this region may be considered.

Resolved, That the Secretary be requested to communicate such statistics and information, as may serve to make known to the board of the H. M. S., the religious condition, wants and claims of this portion of the Lord's vineyard.

The above will show the purport of this communication. We have here a fertile land—rather a sparse, but fast increasing population—generally one considerable village in each county, and oftentimes more. The rest of the population are farmers—ministers are few—churches small and feeble. In some counties there is not a single preacher. Christians are poor, generally—and among some there is not as high a standard of public effort as there should be, and none but Christians think of assisting in the support of the gospel. This region is all missionary ground. Your society has done something for our assistance, but most of the labor and expense has been borne by the ministers themselves, who have come here, and preached at their own cost. I have never seen any class of men who I thought were sacrificing so much for the gospel's sake as the ministers in this region.

In the Eastern States, they have churches to lean upon. The missionary in a foreign land looks to his society for support, but many of the preachers here can look only to God and themselves.

Some have preached for years without compensation—one who was present at this meeting has preached in this way some six or eight years, and built his own meeting house in addition, working with his hands six days in the week to support his family and carry on his plans of benevolence.

In Kalamazoo co. we have five preachers—two of them being constantly employed as teachers—but three or four more could be more usefully employed. But in Van Buren and Barry, two adjoining counties, I do not know that there is a single Baptist minister employed. In the northern counties, brother Jones, your missionary, has field enough for several men.

We want evangelists. By this we do not mean technically, revivalists, but one who shall take his stand in a county and preach in as many places as he shall find practicable and profitable. Something could be collected on the ground for his support, but in some instances not very much, for a while, at least. Western Michigan might have been Baptist ground, if as strong efforts had been made by our own as by other denominations.

Give us one man, give us two, give us ten.—We want twenty, but would be thankful for a much less number. We must look to the East mostly for men.

SUCCESS OF A MISSIONARY IN OHIO.

From Rev. John O. Birdsall, Perryburg, Ohio, Nov. 27.

"As our Convention have resolved to relieve the Home Mission Society of the expense of sustaining missionaries in this State, my relation to that Society, as such, now ceases. I feel a degree of sadness in taking leave of my esteemed brethren, composing the Executive Committee, whose confidence and patronage have been continued to me for six years in this place."

"When I entered upon my labors here, there was but one church, just organized, consisting of thirteen members. It was the only Baptist Church in all the Maumee Valley, extending one hundred miles in length, and from fifty to one hundred in breadth. During the period of my residence here I have had the happiness to baptize one hundred and thirteen persons; churches have been organized all around us, and an Association has been formed comprising fourteen churches. Yet we are still in all the weakness of infancy. Our valley is fertile as the ancient Vale of Siddom; our commercial advantages, furnished by the opening of the Wabash and Erie canal, are unvalued; but there is great paucity of evangelical laborers. Allow me, dear brother, in taking

leave of you, to stretch out my hand, like the Macedonian in Paul's vision, to my ministering brethren at the East, and say, 'come over and help us.' Say not, dear brethren, 'it is too unhealthy;' a residence here of six years justifies me in speaking favorably of the increasing healthfulness of our valley. And if it were otherwise, it is not beyond the limits of the Saviour's commission.—If the pale horse, with his terrific rider, makes his visits here, is it not enough for us all, that we are not beyond the domain of Omnipotence—that we are here within the purview of that gracious promise, 'Lo, I am with you always.'"

OREGON.

From Rev. Thomas S. Malcolm, Louisville, Ky., Dec. 7. "I am pleased with the proposition to appoint another missionary to Oregon, provided \$300 can be raised or pledged before the 1st of April. I will, cheerfully, give five dollars towards the sum proposed."

We give the above extract because we had indulged the hope that some church or individual would have responded, ere this, to our suggestion, to transmit or pledge the whole sum. One missionary, a western pioneer, will go: another is desirous of accompanying him. Both are well qualified. Should not two be aided to go together on so distant and difficult a mission? The Saviour sent forth his disciples, two and two. Should we not in this case imitate him? We will, if furnished with the means.

BENJ. M. HILL, Cor. Sec.

The editor of the Christian Secretary, having heard that the Rev. J. H. Towne, who lately resigned the pastorate of the Salem St. Congregational Church in Boston, has declined invitations from churches in New York and Troy, thinks it probable he will accept the invitation of the South Congregational Church in Hartford. It is more probable that he will become the pastor of a new church in this city, not yet organized. We are glad that Mr. T.'s services are in so good demand, for although he may be a very determined Pedobaptist, he is an excellent and faithful preacher, worthy of high esteem. Mr. T. is one of those men, who never preach a half-prepared or hastily written sermon. He preaches *fewer and better* sermons than many of his contemporaries, and hence the gradual and sure process by which he has attained to his present popularity. We refer to him in this manner, because we think many of our ministers are preaching too much for their own improvement or permanent usefulness. We say—give us *one good, well-studied sermon*, in preference to three, each of which may be got up in a single hour. There may be exceptions—gifts vary, and so do circumstances; but in the general, we accord with a New York editor, who says:—"We lay it down as a proposition capable of being sustained, that two sermons a day, to the same congregation, are all that are profitable for the people to hear; and all that the ministers of the gospel should be required to deliver."—*Reflector*.

Christian Secretary.
HARTFORD, DECEMBER 29, 1843.
From the Religious Herald.
Dr. Bushnell and the Christian Secretary.
From a column of very unbecoming (to say the least) remarks upon Dr. Bushnell, in the last *Christian Secretary*, we extract the following paragraph.

"It is not at all doubtful whether Dr. B. enjoys a reputation for just such 'tendencies' as are now openly ascribed to him, as far as his name is known."

These "tendencies," the reader will remember, are toward Rationalism, Socinianism and Infidelity! We confess our utter astonishment at the audacity of this assertion. We pronounce it a *foul slander* upon Dr. Bushnell, and we demand of the Secretary to produce its proof that his "reputation" is such as it affirms. Let not our readers be surprised if we speak with some feeling on this subject. Dr. Bushnell is our friend and pastor; every sabbath we listen with delight and profit to his religious teaching; we know, perhaps as well as any other man, what his views in philosophy and theology are, and we declare, most emphatically, that there is no ground whatever for the accusations which "Catholicus" and the Secretary have brought against him. Every bold and original thinker will frighten some weak heads, and this doubtless has been the case with Dr. Bushnell, but that he "enjoys" (singular word) a "reputation" such as the Secretary speaks of, "as far as his name is known," is utterly false. "His name is known" to his own people certainly, and among them, we never heard a lip concerning these horrible Rationalistic, Socinian and Infidel "tendencies." We again demand of the Secretary to prove his heavy charge, or else consent to bear the guilt of having slandered a minister of Christ.

"Catholicus" represented Dr. Bushnell as holding certain opinions, which opinions, he endeavored to show, tended toward Rationalism, Socinianism and Infidelity; but Dr. B. in his letter last week, expressly denied that his belief was such as "Catholicus" represented it to be. Of course, starting from premises shown to be false, the whole reasoning of the latter fell to pieces. And yet, knowing all this, the Secretary could say, "How far the letter in the Herald will go to remove the popular impression, let the future determine." In other words, Whether men will believe the explicit testimony of Dr. Bushnell concerning his own opinions, is a doubtful matter.—A singular insinuation this, for gentlemen to put forth, who make so much ado about any lack of "courtesy," of which others may be guilty. We have no room for further remarks this week—we wait to see in what manner the Secretary will account for his unjust accusation.

It is proper to add that this article was written and is published without the knowledge of Dr. Bushnell, and contrary to a wish expressed by him, that we should take no notice at all of the Secretary's remarks.

By which the Doctor showed his good sense; and we volunteer the opinion that his exasperated parishioner would have proved himself by a considerable wiser, if he had followed his advice.

We wish he had laid a similar injunction—a more effectual one—on the editor of the Herald, after the publication of the criticism, which has

caused all this disturbance. Had we anticipated the result, that article would surely never have been penned. But whatever may have been the character of our subsequent remarks, none can predicate discourtesy of those. 'But the allegations of rhetorical error against the Address were unfounded and hypercritical.' Very well; then, the public can readily discover it, and the proper way to treat such false criticism is to let it die of itself. At any rate, if the strictures are deemed worthy of answer, answer them. But when the editor of the Herald (or his prompter) assumes, instead, to charge a "spiteful" or malicious motive upon the critic, we humbly conceive that he has given the first blow and doesn't look well, talking about discourtesy, afterwards. And if Dr. Bushnell permits such injudicious defenders to put themselves between him and the public, he has no right to complain that his name and character become the theme of rather more unreserved discussion, than is usually grateful to gentlemen of a quiet and retiring disposition.

Nothing was farther from our original intention than to occupy an offensive attitude towards this distinguished clergyman; nothing, even at the present time, could be more repugnant to our feelings. But into this ungrateful position are we forced, by the wild, blind policy of the Herald in the premises. How could we defend ourselves against the charge of "captious and spiteful" attack, without some recrimination upon the Address and its author?

In the same number of the Herald, which contained this fling against the Secretary, appeared the letter of Dr. B. in answer to his Reviewer. This, from the very fact that it was published at all, assumed to be a document of public interest; and, as such, was entirely within our province to animadvert upon, in such manner as the cause of truth seemed to demand. We did so, very frankly, and as respectfully (we think) as the circumstances permitted. We said, and do now most emphatically repeat, that the contemptuous tone with which Dr. B. assumed to treat so courteous an antagonist, was not becoming. And not only so, but that in view of the nature of the charges and the popular impression with regard to them, the summary method by which he sought to dispose of the whole matter, was to our mind, exceedingly unsatisfactory,—though the public might judge for themselves. For this "audacity," and sacrilege, the Herald assumes to visit us with the severest retribution; and with an accompaniment of many pleasant remarks, (which as we are too modest to chronicle personal compliments, we make bold to 'skip,') enters into the following energetic defence of his Pastor

1. "He was my friend, faithful and true to me."
We know his views. We emphatically declare, &c., &c. The probable force of which considerations on the popular mind seem to depend very materially on *we's* competency to have any opinion about it; a question which may be left to the judgment of *we's* personal admirers, as most likely to form a charitable estimate of his calibre.

2. "Every bold and original thinker will frighten some weak heads, and this has doubtless been the case with Dr. Bushnell." And this, truly, is the gist of the whole matter. This is the very "head and front" of the defence which the Doctor makes under his own signature. So long as he continues to pride himself on his *originality*, and his indiscriminating admirers continue to flatter him, that while his theology is sufficiently *original*, it matters little what influence it produces on "weak heads," we may expect no improvement in his circumspection, and all our "dissenting" churches and ministry must be content to bear the imputation of "the decline of orthodoxy in Hartford." For ourselves, we confess to a position among the "weak heads;" but when all the rest of the world fly over us, we expect our minister to stoop to us and feed us with the "sincere milk of the word." We have a right to be *enlightened* as to the true meaning of the blessed Word, which, rightly expounded, makes the way of life so plain, that the "wayfaring man, though a fool, cannot therein."

3. "Catholicus represented Dr. B. as holding certain opinions, &c., but Dr. B. expressly denied that his belief was such, &c., and of course the whole reasoning fell to pieces." Now without stopping to refine upon wordy distinctions, one thing is very sure; and that is, that the only opinion in the matter for which *we* are responsible, is, that the author of the Address was fairly chargeable with Socinian tendencies. Not that he really held Socinian views, but that his writings were liable to that construction. We have never doubted that they were capable of explanation. We thought that since the matter had been bro't by "Catholicus" before the public, the said public was *entitled* to such an explanation, adapted to its limited capacity. When the Herald promised a reply from the party impugned, we confidently and hopefully anticipated just such a vindication. But to our great disappointment, we were informed in a contemptuous half-column, that Dr. B.'s orthodoxy (in his own opinion) would bear comparison with that of "Catholicus" excellently well, and that his intelligence was "a little" superior. That, moreover, 'Catholicus' had 'blundered' as to his meaning, had produced a 'silly pamphlet,' and was 'an out.' Upon this, we intimated our conviction that the patch hardly covered the wound. That a very universal

impression prevailed, that the Doctor's mind was tinged with Socinian and sceptical views—and that such a vindication could hardly go a great way in removing it. For this latter assertion we are called to account by our neighbor, in tones of thunder. He calls on us to prove our assertion, or rest forever under the imputation of having "slandered a minister of Jesus Christ." All of which, on the supposition that "weak heads" are so easily "frightened," appears to us to be "a mighty big boo to say to such a little horse."

We are free to confess, that when we penned the offensive sentence, we had not the most distant idea that it would be excepted to by the most ardent admirers of its subject. The fact was so notorious, that such an idea had gone out—we supposed his friends would at once admit it, and claim that the originality of the views which he took, even of common subjects, had given to those who could not understand him, a false impression of his actual opinions. We have no doubt that such is the real fact in the case. But our challenger will not let us off so easily. He demands proof. Proof of what, most unflinching neighbor! Proof that such is the universal (or, perhaps, we ought to say, general) impression. Well then, precisely how many witnesses must we call, to make good our assertion? For we can tell you, gentle friend, that if nothing will content you, but you must push this matter to its utmost, you may e'en lay aside all other business for the coming week, and devote yourself to the trial of this cause, as we intend to summon about as many to the stand, as Dan O'Connell did, on his trial for sedition.

But, if you are cool enough to accept some very disinterested advice to the contrary, just leave the whole matter, from henceforth and forever, where you found it. Don't permit yourself to get into a passion in defence of your pastor's orthodoxy, nor provoke people to visit any more upon his head, the consequences of your valor. Be persuaded that he is quite competent to take care of himself, and can well afford to dispense with any such equivocal championship.

Finally, brethren, ponder the aphorism of the sage: "those that live in glass houses should not throw stones."

HISTORICAL LECTURES.—The first, of a course of Lectures before the Connecticut Historical Society, was delivered by the President, Hon. Thomas Day. His lecture was principally confined to the title of the spot on which the Wadsworth Athenæum now stands; commencing with the first permanent settlement in Hartford, in 1635, and the purchase from the Grand Sachem of all the lands lying between Windsor and Wethersfield, and extending from the Connecticut River six miles west, by Samuel Stone and William Goodwin, in behalf of themselves and their associates. He then spoke of the distribution of these common lands thus purchased, to different owners in severalty, and thus came to that portion on which the Athenæum is now erected, and then proceeded to trace the ownership of the spot through different hands, down to the present time. The property came into the hands of the Wadsworth family in 1732; the Rev. Daniel Wadsworth, having in that year received a deed of it from the widow of the Rev. Timothy Woodbridge. In 1773 it came into possession of Col. Jeremiah Wadsworth, son of the Rev. Daniel Wadsworth. Col. Wadsworth was a Commissary in the war of Revolution, both to the American and French armies, and shared largely in the confidence of Gen. Washington, who was a guest of Col. Wadsworth, at the house where the Athenæum now stands, at the time the news of Arnold's treason was received in Hartford. On the death of Col. Wadsworth, in 1804, the property came into possession of Daniel Wadsworth, Esq., to whose liberality the citizens of Hartford are chiefly indebted for the splendid building known as the "Wadsworth Athenæum."

We are indebted to the Daily Courant for a report of Mr. Day's Lecture, from which paper we have condensed the foregoing facts, and for the following closing paragraph of the report.

"In the summer of 1841, Mr. Wadsworth offered to his fellow citizens, so much land as would be necessary for the establishment of the Institution, on condition that they would contribute funds for the erection of the building. More than 20,000 dollars was soon raised, toward which the donor of the land contributed liberally. On the 18th of March, 1842, he conveyed the premises to Hon. Thomas S. Williams and Alfred Smith, to be held by them, in trust for a corporation to be created, for the erection of the Athenæum building, whose apartments should be appropriated as a Gallery of the Fine Arts, a Library and Reading Room for the Hartford Young Men's Institute, and a division for the Connecticut Historical Society, and Natural History Society. At the session of the Assembly in 1842, a corporation was created by the name of the 'Wadsworth Athenæum,' with power to take a conveyance of the land from the Trustees. The subscribers held a meeting on the 18th of June, 1842, and accepted the Charter of Incorporation. November 25th, 1842, the Trustees conveyed to the Corporation, the title vested in them by the Deed of Mr. Wadsworth. After thus tracing the title to these valuable premises from the patriarchal Sachem, down to the present time, and paying passing honors to their different owners, the Lecturer closed with sentiments of great truth and beauty—upon the thronging associations of the Athenæum—of its eligible location, its interest to the stranger coming among us, as well as to ourselves, the walls and towers of its massive structure, and the other points about it which are

so well designed for comfort. He referred to the charter of Connecticut, and added, that when perished, and the old trunks hidden, be utterly decayed and only be preserved in and venerable walls with cent monument of the people's relative."

The Imprisonment.

It will doubtless be recollected that three of our individuals, a tinentary in Mississippi, a year anti-slavery publications, or from bondage, we forget to say in the papers at the time, and then the matter died. A late number of contains a letter from one of which it appears they have no prisonment. The Christian, practical, experimental Christian the following extract with

"Oh! what scenes we have known the reality of them at shall be made clear and plain thought we were alone in our of darkness—in our petitions to rejoice our spirits, and to end with patience, one made known we saw the Christian and a how our hearts did leap for round, and another told us of God, and came for instruction did we bless God and take courage these two were permitted to unite in Christian duty; and the unite socially with other voices and praise. We were full. I done great things. They contended, all our new warden too privilege of a prayer-meeting was attended at first; but the number interest, all one and another came. The work has gone on. Our crowded with anxious sinners have preached 'Jesus, and him the number who now unite with what God has done for them, as is upwards of twenty. Give O is his alone. His be the glory. When I think of these things, I to a Penitentiary? When I and shout, and praise the Lord. I am separated from friends, and When I see them going forth good, and lead many to Jesus, work faithfully and with a light you and I shall see them all white robes, tuning their golden praises of our King, (when, if we must have waited in hell,) shall bless God for this affliction, and better than we? When they, yet lead to Christ, shall shine like crown, think you I shall not tell my joys increase—my harp now shining brighter, my crown more more unspeakably glorious? Y now 'gathering fruit unto eternity.' 'trust his Word, Love, and that He shall work in his own seemeth to him good. Let not thought possess our bosoms, bed and scattered to the winds, believe His promises."

MARRIAGE OF A DECEASED WIFE.—The respondent of the Christian Intelligencer, the Dutch Reformed Church in New York, very severe strictures upon the case of William Wilson, a Judge of the County court, who that the affinity between the plaintiff ceased on the death of his wife.

The writer argues that the death of the divine law is losing its force, that the enemy of all social well-being, is coming in "like a divine law forbids such matrimony." The respondent of the Intelligencer quotes ex. 14. Deut. xvii. 21, and the Black. xxii. 11, and Amos ii. 7. of the writer, still more powerful Cor. v. 1, which he thinks describes has been made lawful by the Judge apostle denounced this "wicked dispensation, therefore, says the religious plea that the Levitical ry, is entirely inapplicable, and the Ecclesiastics and Jurists, the monial relationships except those of fraternal consanguinity, is expressed God.

The correspondent of the Intelligencer, but still he must be to the question. The Levitical law, undoubtedly, to the taking a relative time of the first wife. (See Lev. not prepared, at present, to continue down by the writer of the communication.

For the Christian Secretary.

Mother's Monthly Journal, and

Messrs. Editors.—We have been truly excellent periodical has been the Rev. I. M. ALLEN, and is New York City, instead of Utica, as we saw, under whose able management as deservedly popular for the last her editorial connection with it. familiar with the work, no eulogium easy to excite an interest in its future continued itself in the warm affections, and will not fail to be a welcome monthly visitation are attended to.

We have learned with great pleasure, that the proprietor intends to enter into its pages, and to improve the character of the work. We have a sufficient guaranty that we want of suitable pains or expense devoted there, can desire.

We do most sincerely and heartily commend the periodical, complete, and prosper. And with equal confidence, we would commend the work to those who have not as yet become subscribers.

Ministers would render an important service, especially, by recommending the patronage of the paper to the children and youth of their churches. We hope that the additional expense of the improvements of the Journal, and its greatly enlarged circulation, will be amply repaid by the increased number of subscribers, and the other points about it which are

Poetry.

The Hours.

The hours are viewless angels,
That still go gliding by,
And bear each moment's record up
To Him who sits on high.

And we, who walk among them,
As one by one departs;
See not that they are hovering
Forever round our hearts.

Like summer bees that hover,
Around the idle flowers,
They gather every act and thought,
These viewless angel hours.

The poison of the nectar,
The heart's deep flower-cups yield,
A sample still they leave behind,
And leave us in the field.

And some fit by on pinions
Of joyous gold and blue,
And some flag on with drooping wings,
Of sorrow's darker hue.

But still they steal the record,
And bear it far away;
Their mission flight by day or night,
No magic power can stay.

And as we spend each minute,
That God to us hath given,
The deeds are known before His throne,
The tale is told in Heaven.

These bee-like hours we see not,
Nor hear their noiseless wing;
We only feel 'em when they flow,
That they have left their sting.

So, teach me, Heavenly Father,
To meet each flying hour,
That as they go they may not show
My heart a poison flower!

So, when death brings its shadows,
The hours that linger last,
Shall bear my hopes on angel-wings,
Unfettered by the past.

The Hindoo Convert.

A Hindoo youth, a student in the Indian College in Calcutta, whose father is a native, and possesses immense wealth, has lately been converted to the Christian faith. He renounced his birth-right, his fortune, and all worldly goods, and received Christian baptism on the 8th February last.

The following verses were composed by him in the English language, with which he must have become quite familiar. They were published in the columns of a Calcutta paper, which is hostile to missions; but the simplicity and originality of the verses were so striking, that the publication of them was gladly allowed.

Long sunk in superstition's night,
By sin and sorrow riven,
I saw not, cared not for the light
That leads the blind to Heaven.

I sat in darkness. Reason's eye
Was shut—was closed on me;
I hastened to eternity
O'er Error's dreadful sea.

But now at length thy grace, O Lord,
Bids all around me shine;
I drink thy sweet, thy precious word,
And kneel before thy shrine.

I've broke affection's tenderest ties
For my blessed Savior's sake;
All, all I love beneath the skies,
Lord, I for thee forsake.

SLAVERY.
The Evil—The Remedy.

To the Editor of the N. Y. Tribune:

"And can the liberties of a nation be thought secure, when we have removed their only firm basis, a conviction in the minds of the people that these liberties are the gift of God?" Indeed, I tremble for my country, when I reflect that God is just; that His justice cannot sleep forever; that, considering numbers, nature and natural means only, a revolution of the wheel of fortune, an exchange of situation, is among possible events; that it may become probable by supernatural interference! The Almighty has no attribute which can take side with us in such a contest."—Jefferson's notes on Virginia.

THOMAS JEFFERSON never thought of the absurdity of debating the question whether slavery was an evil, nor was he indulgent to the delusive idea that it would be perpetual. He reduced the subject to its certain elements; the master must liberate the slave, or the slave will exterminate the master. This conclusion is not weakened by the history of the past. The same color in the ancient Republics enabled the State to use emancipation as a safety valve; yet notwithstanding the thorough amalgamation of the freed man with the free born, servile wars were nearly extinguished by violence the noblest nations of antiquity; while no man dare say that slavery was not the secret cause of their ultimate ruin. But if "His justice" should "sleep forever," and the tragedy so awfully predicted should never occur, still must we regard slavery as the greatest evil that ever cursed a nation.

Slavery is an evil to the slave, by depriving nearly three millions of men of the best gift of God to man—liberty. I stop here; this is enough of itself to give us a full anticipation of the long catalogue of human woe, and physical, and intellectual, and moral abasement which follows in the wake of slavery.

Slavery is an evil to the master. It is utterly subservient of the Christian religion. It violates the great law upon which that religion is based, and on account of which it vaunts its preeminence.

It corrupts our offspring by necessary associations with an abandoned and degraded race, ingrafting in the young mind and heart all the vices and none of the virtues.

It is the source of indolence, and destructive of all industry, which in times past among the wise, has ever been regarded as the first friend of religion, morality and happiness. The poor despise labor, because slavery makes it degrading. The mass of slaveholders are idlers.

It is the mother of ignorance. The system of Common Schools has not succeeded in a single slave State. Slavery and education are natural enemies. In the free States, one in 53 over twenty-one years of age is unable to read and write; in the slave States one in 13 is unable to write and read!

It is opposed to literature even in the educated classes. Noble aspirations and true glory depend upon virtue and good to man. The conscious injustice of slavery hangs as a mill-stone about the necks of the sons of genius and will not let them up!

It is destructive of all mechanical excellence. The free States build ships and steam cars for the nations of the world—the slave States import the handles for their axes—these primitive tools of the architect. The educated population will not work at all—the uneducated work without science, and of course without skill. If there be a given amount of mechanical genius among a people, it is of necessity developed in proportion as a whole or a part of the population are educated. In the slave States the small portion educated is inert.

It is antagonistic to the Fine Arts. Creations of beauty and sublimity are the embodiments of the soul's imaginings; the fountain must surely be pure and placid whence these glorious and immortal and lovely images are reflected. Liberty has ever been the mother of the Arts.

It retards population and wealth. Compare New York and Virginia, Tennessee and Ohio—States of equal natural advantages, and equal ages. The wealth of the free States is in a much greater ratio even superior to that of the slave States, than the population of the free is greater than that of the slave States. The manufactures of the slave as compared with those of the free States, are as one to four nearly, as is shown by statistics. I consider the accumulation of wealth in a much less ratio.

It impoverishes the soil, and defaces the loveliest features of Nature. Washington advises a friend to remove from Pennsylvania to Virginia, saying that cheap lands in Virginia were as good as the dear lands in Pennsylvania, and anticipating the abolition of Slavery, would be more productive. His anticipations have perished—slavery still exists—the wild briar and the red fox are now there the field-growth and the inhabitants!

It induces National poverty. Slaves consume more and produce less than freemen. Hence illusive wealth, prodigality and bankruptcy, without the capability of bearing adversity or recovering from its influence; then come despair, dishonor and crime.

It is an evil to the free laborer, by forcing him by the laws of competition—supply and demand—to work for the wages of the slave, food and shelter. The poor in the slave States are the most destitute native population in the United States.

It sustains the public sentiment in favor of the deadly affray and the duel—those relics of a barbarous age.

It is the nurse and mother of the Lynch law, which I regard as the most horrid of all crimes, not even excepting parricide, which ancient legislators thought too impossible to be ever supposed in the legal code. If all the blood thus shed in the South could be gathered together, the horrid image which Emmett drew of the cruelty of his judges would grow pale in view of this greater terror.

Where all these evils exist, how can Liberty, Constitutional Liberty live? No, indeed, it cannot, and has not existed in conjunction with slavery. We are but nominal freemen, for though born to all the privileges known to the Constitution and the laws, written and prescriptive, we have seen struck down with the leaden hand of Slavery, the most glorious banner that freedom ever bore in the face of men—"Trial by Jury—Liberty of Speech and the Press." The North may be liable to censure in Congress for freedom of speech—may lose the privileges of the Post Office and the Right of Petition, and perhaps yet be free—but we of the land of Slavery, are ourselves slaves? Alas for the hypocritical cry of liberty and equality which demagogues sound for ever in our ears! The Declaration of Independence comes back from all nations, not in notes of triumph and self-elation, but thundering in our ears the everlasting lie—making us infidels in the great world of Freedom—raising up to ourselves idols of wood and stone, inscribed with the name of Deity, where the one invisible and true God can never live. The blood of the heroes of '76 has been shed in vain. The just expectations of Hamilton and Franklin and Sherman and Morris and Adams of the North, are betrayed by the continuance of slavery. The fond anticipations of Washington and Jefferson and Madison and Mason of the South, have not been realized. The great experiment of Republican Government has not been fairly tested. If the Union should not be perpetual, nor the American name be synonymous with that of liberty in all coming time, to slavery is at once the cause, the crime and the avenger!

Are we indeed of that vaunted Saxon blood, which no dangers can appal, no obstacles obstruct, and shall we sit with shivering limbs and dewy feet by the running stream with innane features and stolid gaze, expecting this flood of evils to flow past, leaving the channel dry? We who can conquer all things else, shall we be here only subdued, ingloriously whispering with white lips, "There is no remedy? Are the fowls free in the wide heavens, the fishes secure in the depths of the ocean, the beasts untrammelled in the forest wilds, and shall man only, man formed in the image of the Deity, the heir of immortality, be doomed to hopeless servitude? Yes, there is a remedy!

There is one of four consequences to which slavery inevitably leads: A continuance of the present relative position of the master and the slave, both as to numbers, intelligence and physical power: Or an extermination of the blacks: Or an extermination of the whites: Or emancipation and removal, or emancipation and a community of interests between the races.

The present relative position between the blacks and whites, (even if undisturbed by external influences, which we cannot hope,) cannot long continue. Statistics of numbers show that in the slave States the black increases on the white population. The dullest eye can also see, that the African, by association with the white race, has improved in intellect, and by being transferred to a temperate climate, and forced to labor and to throw off the indolence of his native land, he is increasing in physical power; while the white, by the same reversed laws, is retrograding in the same respects. Slavery then cannot remain forever as it is. That the black race will be exterminated, seems hardly probable from the above reflections, and because the great mass of human passions will be in favor of the increase of the slaves *ad interim*. Pride, love of power, blind avarice, and many other passions are for it, and against it only fear in the opposite scale. We are forced,

therefore, to the conclusion that the slave population must increase till there is no retreat but in extermination of the whites. Athens, Sparta, Sicily and Rome nearly, Hayti in modern times, did fall by servile wars. I have shown elsewhere that the slavery of the blacks in the modern, is more dangerous than the slavery of the whites in the ancient system: then the intelligent slave was incorporated into the high caste of quondam masters, an eternal safety-valve, which yet did not save from explosions eminently disastrous.

The negative of the second proposition, then, establishes the third, unless we avail ourselves of the last—emancipation. If my reasoning and facts be correct, there is not a sane mind in the South who would not agree with me, that if we can be saved from the first named evils, by all means emancipate. Emancipation is entirely safe.—Sparta and Athens turned the slaves by thousands into freedom with safety, who fought bravely for their common country. During the Revolution, many emancipated slaves did good service in the cause of liberty. We learn from Mr. Gurney and from other sources to be relied upon, that British West India emancipation has been entirely successful, and productive of none of those evils which were so pertinaciously foretold by interested pro-slavery men. The British have regiments of black men who make fine soldiers—protectors, not enemies of the empire. But above all, I rely not upon sound *a priori* reasoning only, but rather upon actual experience. There are in the United States, by the last census, 386,265 free blacks, 170,758 of whom are in the free, the remainder in the slave States. There are also 2,485,145 slaves—so that in fact about one-sixth of the whole black race in America are already free! No danger or evil consequence has ensued from the residence of these 386,265 freedmen among us. Who then will be so absurd as to contend that the liberation of the other five-sixths will endanger the safety or happiness of the whites? I repeat then that emancipation is entirely safe.

Emancipation must either be by the voluntary consent of the masters, or by force of law. I regard voluntary emancipation as the most probable, the most desirable, and the most practicable. For the slave-holding land-holder, would not be less rich in consequence, the enhancement of the value of land would compensate for the loss in slaves. A comparison of the price of lands of equal quality in the free and slave States will prove this conclusively. If, however, by force of law—the law having once sanctioned slaves as property, the great principle which is recognized by all civilized governments, that private property cannot be taken for public use without just compensation—dictates that slaves should not be liberated without the consent of the masters, or without paying an equivalent to the owners. Under the sanction of law, one man invests the proceeds of his labor in the slaves, another in land; in the course of time it becomes necessary to the common weal to buy up the lands for re-distribution, or culture in common—how should the tax be laid? Of course upon lands, slaves and personal property—in a word, upon the whole property of the whole people. If, on the other hand, it should nearly concern the safety and happiness of society, both the slaveholder and the non-slaveholder, that slaves should be taken and emancipated, then by the same legitimate course of reasoning the whole property of the State should be taxed for the purpose. If emancipation shall take place by force of law, shall it be by the laws of the States or by the law of Congress? Let Congress abolish slavery wherever she has jurisdiction—in the military places, in the territories, and on the high seas, and in the District of Columbia, if the contracts of cession with Virginia and Maryland allow. I lay down the broad rule that Congress should do no more for the perpetuation of slavery than she is specially bound to do. The debates in the Federal Convention prove that the free States did not intend to assume the responsibilities of Slavery. In the language of Roger Sherman and others, they could not acknowledge the right of "property in man." There is then no moral obligation in the Union to sustain the rights of the South in slaves, except only they are morally bound to regard the contract with the South, and in the construction of that compact, the presumption in all cases of doubt is in favor of Liberty. On the contrary, the United States are morally bound by all means consistent with the Constitution to extinguish slavery. The word slave is not used in the Constitution, because the promises of all the Southern members of the Convention led to final emancipation, and a noble shame on all hands induced the expulsion of the word from the Charter of Human Liberty.

I cannot agree that there is any law superior to that of the Federal Constitution. It is the part of Christians to model human laws after the Divine code, but the law in the present state of light from on high, must be paramount to the Bible itself. If any other practice should prevail, the confusion of religious interpretations of the Divine Will would be endless and insufferable. In a country where Jews, Christians and Infidels, and Deists and Catholics and Protestants, and Fourierists and Mormons and Millerites and Shakers, all are concentrated into one nation, it would be subversive of all governmental action, that each sect should set up a Divine code as each "understands it," superior to the Constitution itself. If a case ever arises where conscience dictates a different doctrine—that the penalty of the law is rather to be borne than its prescriptions obeyed—then also there arises at the same time a case where the sufferer must look to God only for approbation and sustenance: he has passed from all appeal to mankind.

I dissent, then, from the ultra anti-slavery and the ultra pro-slavery men. I cannot join the North in the violation of the Constitution: I cannot stand by the South in asking the moral sanction of the North; nor do I regard it as a breach of the constitutional compact that she should seek a higher grade of civilization by using all legal means for the entire expulsion of slavery in the United States. Congress having no power over slavery in the States, the States, each one for itself, where its Constitution does not forbid, certainly has and should exercise the power of purchase and emancipation. In Kentucky the Constitution forbids the Legislature to act upon the subject. We must therefore look to a Convention, or that which I most hope, to voluntary emancipation. Enlightened self-interest, humanity and religion, are moving on with slow yet irresistible force to the final result. Let the whole

North in mass, in conjunction with the patriotic of the South, withdraw the moral sanction and legal power of the Union from the sustenance of slavery, then our existence as a people with undivided interests may yet be consummated. May the Ruler of all nations, the common Father of all men, who is no respecter of persons, and whose laws are not violated with impunity by individuals nor by States, move us to be just, happy and free. May that spirit which has eternally consecrated in the admiration of men, Salamis and Marathon, and Bunker Hill and Yorktown, inspire our hearts, till the glorious principles of seventy-six shall be fully vindicated, and throughout the land shall be established, "Liberty and Union, one and inseparable, now and for ever."

C. M. CLAY.

Lexington, Ky., Nov., 1843.

Indian Summer.

This season, which has often been referred to by writers in prose and poetry, is denominated the Indian Summer, and was thus described by the late Rev. Dr. Freeman, in one of his occasional sermons:—

"She south-west is the pleasantest wind which blows in New England. In the month of October, in particular, after the frost—which commonly takes place at the end of September—its frequently produces two or three weeks of fair weather, in which the air is perfectly transparent, and the clouds, which float in a sky of the purest azure, are adorned with brilliant colors. If, at this season, a man of affectionate heart and ardent imagination should visit the tombs of his friends, the south-western breezes, as they breathe through the glowing trees, would seem to him to almost articulate. Though he might not be so wrapt in enthusiasm as to fancy that the spirits of his ancestors were whispering in his ear, yet he would at least imagine that he heard the still, small voice of God. This charming season is called the Indian Summer—a name which is derived from the natives, who believe that it is caused by a wind which comes immediately from the court of their great, benevolent God—Cautantowwit, or the south-western God—the God who sends them every blessing which they enjoy, and to whom the souls of their fathers go after their decease."

INFALLIBILITY OF THE POPE.—The following is one amongst a host of instances in which different Popes have demonstrated their perfect infallibility. In 1539, the reigning Pope of Rome issued an edict, sanctifying the traffic in slaves, then first carried on by the Portuguese. Lisbon was then the great slave market, in which from twelve to fourteen thousand slaves were sold annually. In 1839, the present Pope issued a bull in denunciation of the African slave trade, and requiring its abolition. We can overlook the inconsistency, when it is made for so righteous a cause.

To be amended with a little cross, to be affected with a little mercy, and to be afraid of a little sin, are certain arguments of a great deal of grace.—Steele.

Dry Goods! Dry Goods!!
GAY & ROCKWOOD.

TAKE this method of returning their thanks to their friends and patrons in Suffolk, West Suffolk, Enfield and in other towns in Connecticut for their patronage bestowed since we have been in business, and respectfully solicit a continuance, or a call at least, when they visit Springfield, assuring them we will sell Goods as low as at any other Store, and would inform all, that we have now on hand a very extensive Stock of FALL and WINTER DRY GOODS, bought for Cash and will be sold for Cash only, at fair prices.

Our Stock embraces a general assortment of Fancy and Staple Dry Goods. The following articles constitute but a small portion:—Broadcloths, Beavers, Tweeds for Sacks, Cassimeres, Satinets, rich Vestings, Super Silk Warp Indianas Cloths, Silk Warp Alpaca, Cotton Warp do., Bombazines, vandyke, Mouline de Laines, rich Chusans, Chameleon Broadcloths, Parasines, Eoleries, Velvets, Merinos, Zenovra Cloths, Lunettes, changeable Alpaca and Cracovines for Dresses, 5000 yards Print, white Goods, Brown and Bleached Sheetings and Shirtings, Flannels of all colors, from 11 cents upwards, Cambrics, Worsted, Handkerchiefs, Cravats, Chintzes, Linens, Tickings, Blankets, Gloves, Hosiery, &c., &c.

HOUSE FURNISHING GOODS.—CHEAP.
Cloak Stuffs and Trimmings, such as Broadcloths, Indianas and Alpaca Cloths, we shall sell cheaper than ever this Fall and Winter; no mistake!—No!
Net, Plaid, Broche, Alpaca, Silk and Cashmere Shawls from 50 cents to \$15. 5000 lbs. real Live Geese Feathers, clean, white, sweet and lively, in sacks from 3 lbs. upwards, and every sack warranted genuine, and for sale cheaper than the same quality can be bought at any other store.

All Goods sold at this Establishment warranted CHEAP, and as good as represented, or the Goods can be returned, and the money will be cheerfully refunded.

DANIEL GAY,
J. T. ROCKWOOD.
No. 3 State Street, next store to James Brewer & Co.
G. & R. are agents for the Maiden Free Dyehouse, Boston. Goods sent and returned free of charge. Dresses dyed for \$1.
Springfield, Mass., Nov. 24, 1843. 6w37

At a Court of Probate holden at Suffield, within and for the district of Suffield, on the 8th day of November, A. D. 1843. Present, O. L. SHELTON, Esq., Judge.

THIS Court doth direct the Administratrix and Administrator on the estate of Jonathan M. Viets, late of said Suffield, in said district, deceased, represented to be insolvent, to give notice to all persons interested in the estate of said deceased, to appear, (if they see cause) before the Court of Probate, to be holden at the Probate Office in said district, on the 18th day of December next, at 9 o'clock, A. M., to be heard relative to the appointment of Commissioners on said estate, by posting said order of notice on a public sign-post in said town of Suffield, nearest the place where the deceased last dwelt, and by advertising the same in a newspaper published in Hartford.

Certified from Record.
Suffield, Dec. 6, 1843. O. L. SHELTON, Judge.

Baptist Select Hymns.

This excellent selection of Hymns, occupying a place that no other Hymn Book does, furnishing in separate departments, Hymns for Prayer and Conference, Temperance, Tract, Sabbath School and Peace Meetings, and for Family worship, is for sale on reasonable terms by the publisher,
GURDON ROBINS.
8w39 170 main st.

Buffalo Lumber.

THE Subscribers would inform the public that they keep constantly on hand and for sale, a good assortment of BUFFALO CHERRY, WHITE-WOOD and PINE, from 5-8 to 2 inches in thickness. Also, a good assortment of MABOGANY VENEERS, boards and plank. Also, Mahogany suitable for Clock-maker's use.
WANTED—50 tons of White Oak Timber.
W. ROBERTS & CO.,
STEAM SAW MILL,
Nov. 10. 8w35

Twenty boxes Brass Clocks for sale by
W. ROBERTS, 31 Front st.

Hats, Caps and Furs.

L. HAMILTON & CO. have on hand and for sale, a full and choice assortment of Hats, Caps, Furs, Buffalo Robes, &c.

In the line of Furs, may be found Lynx, Siberian Squirrel, and Genet Muffs, made up in the best manner, expressly for the retail trade; also, Otter, Seal, Muskrat, N. tria, and Cloth Caps, fur-trimmed, all at the lowest cash prices.

They would also call the attention of the public generally to their assortment of extra Castor, Mole-skin and Cassimere HATS, made of the best material and finished in a superior style to any thing we have heretofore offered to the public. Those who wish to purchase, or those who are anxious to see a beautiful assortment of the above named articles, are invited to call without delay at 168 Main St., directly opposite the State House, under Union Hall.

Nov. 7.

Dry Goods and Carpeting.

JOHN OLMSTED & CO. have received a large addition to their stock, of new and desirable styles of Goods, suitable for the Fall and Winter trade. They are prepared to offer a full assortment of

BEAVER CLOTHS, BROADCLOTHS, CASSIMERES AND SATINETES.
French and English Merinos.

Alpacas in a great variety of colors, some very superior. Silks in black, blue-black, and rich, dark, fancy colors. Cashmeres, Mouslin de Laines, and Chusans. CALICOES, French, English and American. Rich, printed Velvets, Gains Floride. SHAWLS—Broche, Kabyle, Blended Wool, Tagliani, Net, Rob Roy, &c.
Hosiery and Gloves, a full assortment of every description.

Drawers and Wrappers for ladies and gentlemen. Cottons, bleached and unbleached, and Tickings of superior fabric.
10,000 yards CARPETING, consisting of Brussels, Three Ply, Super and fine Ingrain, Orleans, and carpet Cotton, &c.
Floor Oil Cloths, of all widths, Stair Carpets, Druggists, Rugs, Door Mats, Binding, Stair Rods, &c.

They would invite all who are in want, to examine their stock of Goods before purchasing elsewhere, as they will be shown freely.

Nov. 3.

6w35



FURNITURE, FEATHERS, FEATHER BEDS, MATTRESSES AND LOOKING-GLASSES.

THE Subscribers have on hand a large and splendid assortment of Furniture, of their own manufacture, embracing all the various kinds and patterns in use, and which will be warranted, and sold as low as the same quality can be purchased in any market.

FEATHERS AND FEATHER BEDS.—Our assortment is unusually large, and embraces some very pure white Northern Feathers, at reasonable prices.
MATTRESSES, of every description, made to order at short notice. We have a small quantity of the best Curled Hair for Mattresses ever brought to this market.
LOOKING-GLASSES.—A complete assortment of the various kinds and sizes constantly on hand.

COFFIN WARE-HOUSE.

We have fitted up one of our rooms for the exclusive use of COFFINS, where can always be found a large assortment of various woods, such as Mahogany, Black Walnut, Cherry, &c., made and finished in a superior manner.
ROBBINS & WINSHIP.
No. 120 Main st., first door south of the City Hall.
Hartford, Oct. 30. 6w31

CHARLES ROBINSON, —Attorney and Counselor at Law, Solicitor in Chancery, Notary Public, Commissioner for the States of New York and Maine. Also agent for the North American and Hudson Insurance Companies of New York. Office, corner Chapel and State streets, New Haven.

HARTFORD FIRE INSURANCE CO.
Office North side of State House Square.—This situation is the oldest of the kind in the State, having been established more than thirty years. Its incorporation was with a capital of One Hundred and Fifty Thousand Dollars, which is invested in the best possible manner. Insured Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with the utmost promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has Agents, may apply through the Post Office, directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:
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Albert Day, John P. Breese.

Junius Morgan,
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JAMES G. BOLLES, Secretary.

PROTECTION INSURANCE COMPANY.
NEW YORK.—Office North side State House Square, in Exchange Building.—This Company was incorporated by the Legislature of Connecticut with a capital of One Hundred and Fifty Thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The Company will issue policies for Fire and Marine risks, on terms as favorable as other offices.

Application may be made by letter from any part of the United States, where no agency is established. The office is open at all hours for the transaction of business.

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WILLIAM CONNER, Secretary.

ETNA INSURANCE COMPANY.—Incorporated for the purpose of securing against loss and damage by Fire only. Capital, \$200,000, secured and invested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so detached that the capital is not exposed to great losses by sweeping fires.

The office of the Company is in the new Extra Building, next west of the Exchange Hotel, State street, Hartford, where a constant attendance is given for the accommodation of the public.

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